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VOL. VII No. 2

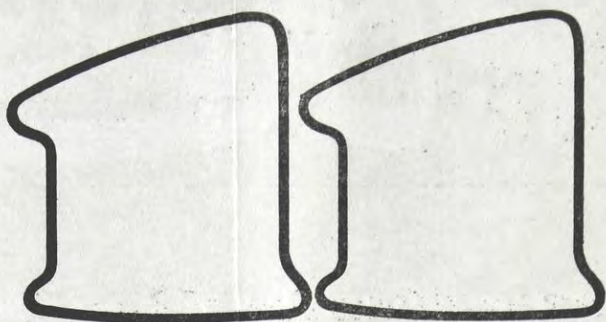
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EDITORIAL

I have great pleasure in introducing Dr. Heimo Rau, Director of Max Mueller Bhavan, Bombay, (since 1968), to my readers. The article that appears herein under his name is the gist of a lecture delivered by him under the auspices of Indo-Iran Society. The subject being Goethes' impressions about the religion of ancient Iran it was attended by all of us interested in it and more so as it was our first acquaintance with Goethes' wide range of thoughts and his cultural background, which revealed his reverence for Sun, the focus and the frenzy of our worship. Goethe is one of the greatest masters of German thought and culture and that attracted a number of German residents of Bombay and members of the Consulate of the Federal Republic of Germany, particularly Dr. Leifer, the head of its cultural section, and incidentally a subscriber of Parsiana, officially giving our magazine a place in the Sun.

Dr. Heimo Rau studied History of Art, Archaeology and Indology at the University of Vienna and did archaeological field work on excavations of Roman settlements at Feistritz-Pulst (1933) and at the Ulrichsberg (1934). He got his Doctorate in 1935 and was appointed Assistant Curator at Staatliche Museum of Berlin, Department of Indology. Here he was mainly in charge of Turfan Collections (1938-45), when he distinguished himself as a thorough teacher of his subjects and taught the subjects for twelve years (1948-60) at Stuttgart in the famous institution, namely Waldorf School. In 1960 he was appointed Director of Max Mueller Bhavan, Delhi and Goethe Institute for India upto 1965. He was thereafter research scholar at South India Institute, Heidelberg, lecturing on India Art until 1968. Since then he is the Director of Max Mueller Bhavan, Bombay.

Dr. Heimo Rau has made many contributions to important journals on Indology, Archaeology and Art, especially, in German language, and also written a number of books and pamphlets on his subjects of choice. Recently he has edited in English language a highly readable volume for Gandhi Centenary Year 1969 in cooperation with the Indo-German Society of Stuttgart. The title of that publication is "Mahatma Gandhi, as Germans See Him". It is a balanced picture of Gandhiji's philosophy as applied to politics and

derived from his spiritual inner strength as a homage to a great man. Chapters to it are written by the Chancellor of the Federal Republic and renowned scholars in the different aspects of Gandhiji's life.

Rashid Shahmardan Irani broadens our outlook on Shahnamah, which in most minds is limited to an epic poem. It is said that Firdousi took his material from a pre-existing Pahlavi book named "Khudai-nameh". I hope Rashid Saheb will some day clarify to what extent Firdousi is indebted to Khudai-Nameh and to his predecessor, poet Dakiki.



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Johann Wolfgang Goethe

on

LEGACY OF ANCIENT IRANIAN RELIGION

by

DR. HEIMO RAU—DIRECTOR, MAXMULLER BHAVAN BOMBAY.

At the age of sixty Johann Wolfgang Goethe had covered in his works the entire sphere of learning of his time to its utmost limits. Beginning with his native Germany he had turned to a necessary complement, the classical antiquity of Italy and Greece, without the spiritual nourishment of which he would have been quite the poorer. He absorbed the gifts of the other people of Europe in his creative assimilations.

It was of great importance for the history of European thought that this man suddenly turned to the East. Thereafter Goethe created an epoch. Goethe opened the windows to the East for Europe's intellectual elite.

Goethe began the study of oriental philosophy and literature with the aid of scholarly friends. But soon it was not only India but also the Near East, which captured his imagination.

This new love of Goethe found its most resounding echo in the poems of the 'West-Eastern Divan'. Excerpts from it were published in the 'Taschenbuch für Damen' (Pocket-book for Ladies) in 1817. Goethe thought he must add his comments, to acquaint his readers with the strange world to which he was leading them. "For I had

noticed that the Orient was completely unknown to my listeners and readers till now — all highly educated people", "and that is why I make the necessary preparations to promote the momentary delight." Originally it was only to be an explanation of the foreign words. But later this extended to dissertations, which offered something new and which even today are of much use as an introduction to the Persian art of poetry.

In the series of twelve books which the West-Eastern Divan comprises, there are, to mention only a few names, the Book of the Singer, the Book of the Cupbearer, of Hafiz, of Love and **something quite special, the Book of the Parsee, which consists of the "Legacy of Ancient Iranian Religion" and a second short poem which does not expound anything new.** In the notes and dissertations Goethe himself comments on the book: "**Only many distractions have hindered the poet from using the wonderful material available to poetically depict the worship of the sun and fire in its entirety, which appears to be so abstract and is yet so practical.**" We hope that he can make up whatever he has missed."

Goethe's source was not the Avesta. The Holy Book of the Parsees was yet unknown in Europe. Goethe got his ideas of the Iranian religion from the books of the Viennese Orientalist von Hammer-Purgstall and from a number of travelogues, for example, those of the German Olearius, the Frenchmen Taverniere and Chardin. Whatever the poet could get from second and third hand is summarised in the notes and dissertations which aid a better understanding of the Divan, entitled "Older Persians". From it we would like to quote the following passage :

The Parsees considered the worship of God to be based on the contemplation of nature. **Worshipping the creator they turned to the rising sun as the most strikingly wondrous phenomenon.** There they thought that they could see the Throne of God, surrounded by angels. **The glory of this worship which elevates the heart could be felt daily by everyone.** The poor man came out of his hut, the warrior from his tent to perform the most religious of all functions. The newborn child received its baptism of fire in these rays and throughout the day, **throughout his life the Parsee considered himself to be accompanied by the largest constellation in all his actions.** The moon and the stars illuminated the night, even as unattainable and belonging to the infinite. **But the fire was at his side; illuminating, warming as it could.** To say prayers in the presence of this deputy, to bow to the Infinite One, is a pleasant pious duty. **Nothing is purer than the sunrise and one should also light and keep the fire as pure as it has to remain sacred and be the image of the sun.**

It is important, however, to note that the ancient Parsees did not worship, only the fire; their religion is based on the dignity of all elements, which manifest the being and power of God. That is why they avoid defiling water, air and earth. **A reverence for all things of nature which surrounds man leads to civic virtues:** stimulating and nourishing attentiveness, purity, diligence. The culture of the country was based on this : for just as the river was not to be impurified, similarly canals were to be laid out by carefully saving the water and kept pure in the circulation, in which the source of the fruitfulness of the country was to be found so that the kingdom could be cultivated to more than ten-fold its actual produce. Everything on which the sun smiled was tended industriously, above all the vine, the special child of the sun.

Such a delicate religion, based on the omnipotence of God in the material world had its particular influence on the customs, as can be seen in the principal commandments : do not lie, do not fall into debt, do not be ungrateful. The fruitfulness of these teachings can easily be elucidated by moral philosophers and ascetics. For the first commandment includes the other two and all the rest, which are to be found only in untruths and unfaithfulness; and thus in the East **when talking of the eternal liar one means the devil.**

The Parsees, scattered after Alexander's invasion, in disfavour with their Parthian successors, gathered and elevated by the Sassanids, persisted in their principles and opposed the Regent who acted against them.

"Though finally thrust out of Iran and pushed to India recent times this religion can be found sometimes in its former purity in the remotest corner, as the poet has tried to express by the testament of the aged Parsee in the poem. **"Legacy of Ancient Iranian Religion."**

An aged Parsee had gathered his successors and followers around his death-bed. He thanked them for the care with which they had looked after him in his old age and in gratitude he bequeathed on them a legacy :

The legacy of the poor man did not consist of jingling coins, but was an admonition to glance upwards to the sun god Ahura Mazda and to serve him daily as he desired it. The poem has been clearly divided into three parts. **The first part is a song in praise of the sun.**

...In the concluding stanza (19) the soul of the dying one soars from the valley of Sendeder up to the Damawend to unite there with the rising sun.

The First Part: Stanzas 1 to 6. In stanza 2 the dying man conjures up the image of the king, as he rides along studded with gold and precious stones. It reminds us of the rock images of the Sasanian rulers. They are surrounded by the glitter of gold, Hvarna of Ahura Mazda, which irradiated the first king Yima till he began to lie. Then it disappeared from him in the form of a bird and hid in the lake Vorukasha. Goethe considered the king surrounded by gold to be a Persian characteristic, a characteristic of the Achaemenian rulers and the Sasanians. The dying man, however, doubts this glit-

ter of gold on earth "For this hath envy ever filled your breast?" Not even gold from the earth can compare with the glitter of the sun's rays, when it rises over Damawend's innumerable peaks. **Goethe was a sun-worshipper since his youth.** In his autobiography "Truth and Poetry" he narrates how as a young boy he erected an altar in the open and worshipped the sun. Furthermore he says in that overpowering introduction to "Faust", in the Prologue in Heaven":

The sun, sonorous as of old,
Goes his predestined way along,
And round his path is thunder rolled
While sister-spheres join rival song.

Thus Goethe was well-acquainted with the Ancient Iranian worship of the sun.

He confesses in the sixth stanza he stood blinded by the darkness, when fiery circle rose on high, then we are reminded of the scene in the second part of Faust, where Faust has to turn his gaze from the rising sun, but to his delight finds the sun reflected in the water fall having dissolved itself in the colours of the rainbow: "In colourful resplendence we have life." Goethe was so filled with this aspect of the Ancient Iranian religion, that he forgot the enemy, the spirit of darkness. **Angra Mainyu is never mentioned by him,** there is no allusion to him. And there is no talk of the fight between the good and bad forces in the world, this breathtaking drama in the Zoroastrian religion. It could be considered surprising, because elsewhere Goethe has made a detailed study of the fight between light and darkness in a totally different field — as the basis of his "Farbenlehre" — "Theory of Colour".

The poet who showed himself to be a good scientist found as a result of his detailed observations and experiments, that the **colours came into being from the fight between light and darkness.** Goethe's theory of colour shows that yellow has the most light, blue the most darkness and in between them come the other colours. **Goethe's treatise is derived completely from the spirit of the Zoroastrian religion, though the poet-scientist himself was not aware of this relationship.** But in this poem there is no dualism, only the overpowering abundance of the ray of the sun in front of which the worshipper bows down on the earth, forehead first.

2. When we have often seen a monarch
ride,
Gold on himself and gold on ev'ry
side,
Jewels on him and all his courtiers
round
Thick strewn as falling hailstones on
the ground.
3. For this hath envy ever filled your
breast?
Did not your gaze with greater
pleasure rest
On where the sun upon Damawend's
height
Touched on unnumbered peaks with
wings of light.
4. And like a bow arose? Who could
refrain
From gazing on it? Aye, I felt
again,
In many days of life than thousand
times more oft
With rising sun my spirit borne aloft.
5. Upon his throne our God to recog-
nise,
In him the fountains of our life to
prize,

To live as worthy of that Presence
bright.

And to move forward in that wond-
rous light.

6. But as the fiery circle rose on high,
As if in darkness blind, my dazzled
eye

Would close; I beat my breast, my
limbs refreshed

Prostrate would bow, on earth my
brow would rest.

The second part, stanzas 7 to 14 deal with the actual legacy of the Pious One "A daily task of heavy duty done" — **to keep the earth pure, so that the sun likes to shine on it,** and Ahura Mazda is well-pleased with it.

The middle part, the real legacy begins, where he says, there is no need of any other manifestation. The daily task, the duties of man, to work on the earth without omitting "the daily task of heavy duty". Man is initiated in this task immediately on birth through a kind of baptism by the sun: "When moves its gentle hands a child new-born Towards the sun at once the infant turn. In bath of fire both soul and body place, Thus will it feel renewed each morning's grace. "What is the daily task of heavy duty? It aims at keeping the earth together **with all its elements pure.** With one sentence **Goethe indicates the burial custom** of the Parsees. "**To him that lives ye should your dead give O'er**". To sow the fields is a sacred duty, trees should be planted neatly in rows. Even water is to be kept pure. The Senderud whose source is so pure should retain its purity when it disappears. The channels should be cleared, newt, salamander, rust and reed should be destroyed. If earth and water are kept pure then the air will also offer itself pure

fire. Stanza 19. With dawn the sun us-
hurs in the hopes and the joys of life as
in our old song

“Sakhi Sooraj bhale oogya re.”

This Gujarati line is by Parsiana. It means
“Well has the Sun risen for our joy.”

Goethe returns in the third part of the
poem again to the sun. But in such a
manner that it includes the activity of man.
By doing his duties he is able to produce
the earthly image of the sun. **Like the
sun, fire has also the power to ripen that
which is raw and unripe. The hearth
continues the ripening process of the sun,
by cooking food.** Wood is the seed of
the earthly sun. Likewise cottonwool, is
appointed to be the wick “This for the
Holy serves”. Two things belong together.
(See how in stanza 16). And then the poet
returns in the 18th verse to the contem-
plation of the sun :

And so the soul of the dying man
spreads out its wings to joyfully meet the
sun when it rises on the peaks of the
Damawend.

15. Acknowledge gladly when the flame
is bright,

The limbs are supple and is clear the
night.

Upon the hearth, as through the fire’s
lively pow’r

Ripen beasts’ strength, and sap of
plant and flow’r.

16. If ye bring wood, with rapture be it
done :

Ye bring the seed of a terrestrial sun
If ye pick cotton, ye may trusting say:
“This for the Holy serves as wick
some day”.

17. When in the lamp’s bright flame that
meets your eyes

Of a higher light ye the reflection
recognise

Let no mishap e’er cause you to
neglect

Each morn God’s throne to honour
with respect.

18. Of Being this the royal stamp and
sure

To angels and to us God’s mirror
pure :

What in God’s praise speaks here
with falt’ring tongue

By heavenly circles there’s in concord
sung.

19. From the bank of Denderud ascend-
ing high,

On joyous wings to **Damawend** I fly,
At dawn aloft to meet the general ray,
And thence on earth as blessing to
convey.

It would be wrong to consider the poems
of the West-Eastern Divan to be an imi-
tation of Persian poetry. It is written in
the form of a free stanza with cross or
pair rhymes of German origin. Only now
and then Goethe has imitated the artistic
rhymes of Persian poetry, of which the
German poets Ruckert and Platen were
to later become masters. But Goethe
uses a kind of alienation. He slips into
oriental clothing, in order to communicate
what he wants to say in a manner that
would attract people through its strange
colourfulness. He calls himself **Hatem**
and uses foreign oriental names of places
and persons in abundance. The reader
and listener feels surrounded by the breath
of the Orient, although it is clear that
Goethe and Marianne Willemer are ex-
changing protestations of love in the Book
of Love. But it is this duplicated back-
ground which makes it so interesting.

In the "Legacy of the Ancient Iranian Religion" Goethe slips into role of an aged Parsee. His own feelings of religious cognizance come from the mouth of the aged pious man: worship of the sun and fire and keeping the elements pure.

A slight deviation for a moment from the historic interpretation and adding something contemporary makes the poem so true for the present day.

Today all newspapers report what prophetic men have warned us for years and decades that Man is trying to ruin the earth and to destroy his conditions of life on it. He is sawing off the branch, on which he sits. The impurification of the water through industrial waste-water, the pollution of the air through smoke and gases, the poisoning of the earth through DDT and other chemicals have taken on such proportions, that only most radical antidote could help us. Finally the alarm has been sounded, but late, very late, perhaps too late. In view of the technological progress the legacy of the Ancient Iranian faith has become incredibly topical. The highest religious level has put forth the demand which has become a practical necessity for the survival of man-

kind. Handing down the legacy of ancient Iran Goethe has an eternal truth to tell the industrial society of today.

As I pointed out the legacy was for Goethe not something old and traditional but part of his own feeling and thinking. Ancient East and modern West became one. I put my interpretation of today at the feet of the great scholar Khorshedji Rustomji Cama, whose 140th birthday we celebrate today. He lived and worked in this city, he lived and worked in Europe, handing down the Iranian tradition to future generations in East and West. He was one of those bridge-builders, who saw mankind as a whole. We cannot live today without this discernment. We must strengthen this notion against all ignorance and fanaticism, which we encounter. In this sense I wish to conclude with a verse, which we find in Goethe's West-Eastern Divan too, in the very beginning, which might be taken as a legacy of universal religion:

"God's is the East
God's is the West
North and South and ev'ry land
Lie in the calm peace of his hand."

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Firdousi and his Shahnameh

RASHID SHAHMARDAN IRANI

THE SHAHNAMEH OF FIRDOUSI is like a vast ocean containing descriptions of the civilization and culture, thousands of years old, of the world, and particularly of Iran. Each wave puts before the reader sensations and feelings as if he was himself present as an actor of the events. Sometimes, he is angry, sometimes happy, sometimes laughing, sometimes revengeful. Whilst he reads the Shahnameh, he is so to say drowned in the ocean of bravery and adventure, which on ordinary occasions he has no such feelings. Such sensations that are created is evidence of the exalted status of Firdousi.

The contents of the Shahnameh can be classified into different branches of knowledge, but they blend into one harmonious whole, each branch of knowledge keeping at the same time its own peculiar characteristic. For example, faith in God, religion, tactics of war, love, wisdom, philosophy, history, geography, literature, medicine, law, physiognomy, sociology, manners and etiquette, et cetera. All these are interwoven in the texture of a story. A research-scholar can give talks on each subject. The scholar must ascertain his own particular field of research and then dive deep into the ocean to collect the required gems; otherwise he will be a failure, and do injustice to the status of Firdousi.

The deep interest and enthusiasm evinced by the civilized nations of the world during the millenary festival of Firdousi celebrated in Iran is a testimony of the unique position of that great son of Iran, but in other countries of the world, celebrations were held in his honour, thus paying homage to the versatile genius of Firdousi in his Shahnameh. After a thousand years, people of the world, and especially the Iranians take pride and pleasure in his name. It will be befitting if such Firdousi festivals are held every year.

Last year, Anjomen-e-Farhange-e-Iran-Bastan, Tehran specially kept apart a week for talks on Firdousi and Shahnameh. This year too, the Ministry of Culture and Art, under the direction of Dr. Sadegh Kia, are holding a festival in Tehran in honour of Firdousi and his immortal work. It is gratifying that the Trustees of the K. R. Cama Oriental Institute also are holding this function in memory of Firdousi.

It is unfortunate that so far, **scholars have failed to repay the debt** due to the man who immortalised ancient Iran. In their talks, **they have only stressed Firdousi's greatness as a poet or a scholar, or reviver of Persian language.** They have never cared to go deep and view the beauties of Shahnameh and appreciate the different characteristics in Firdousi.

The Shahnameh is a great book on the laws governing wars and battles. Indeed, Firdousi must be himself a great warrior to be able to show minutely the niceties of warfare. **Brigadier Ahmed Bahar Mast, in his book "Farmandehi-e-Khudavande Jung, Shepahbod Firdousi"**, has dived deep into the ocean of Shahnameh and brought out the precious gems of war tactics, and shown Firdousi as a great general. Bahar Mast is of the opinion that the **tactics of warfare as described in the Shahnameh hold good in the present times.** He asks: Which general, a thousand years ago had given such instructions in war tactics? Which general like Firdousi has ever given such interesting war stories and immortal war tactics? Which general, like Firdousi has so accurately described the effects of various weapons of war of those times like mace, lance, sword, spear, dagger, noose, bow and arrow, which apply even in this age of cannons, rifles, tanks, guns, et cetera? Which general could have such control over his army by inspiring them to sacrifice themselves for the King, for their country, for their nation, and for the honour of their womanhood? Firdousi teaches all these in a simple language in his Shahnameh. Those who have studied the Shahnameh have won great battles and wars by following the tactics given in Shahnameh. I shall give here one instance. **During World War I, the tribals of Iran, practically with no ammunition, fought against the powerful English army, and won. Men of Tangistan, a small village with about a hundred thatched houses, situated near Bushire, each man having only eighteen bullets in his possession did not allow the British**

man-of-war with five thousand soldiers to land. When the British general tried to land, he was unsuccessful, and lost four hundred soldiers. **These men of Tangistan had Shahnameh as their armoury. They recited, during the fighting, verses of Shahnameh, and showed Iranian mettle.**

Which verse, as given in the Shahnameh, gives so much energy and enthusiasm and bravery to defend the motherland like this verse:

"Cho Iran nabashad, tan e man mabad; Bar in bum-o-bar zendeه yaktan mabad!"
 "If there is no Iran, let my body be non-existent. Let nobody be alive in this land, even a single soul!"

Firdousi was a swordsman. He states in his old age that:

"Drig an gol-o-Moshko khooshab-e—si, Haman tig-e-burrandeh e Parsi."

"Alas! for the beauty, vitality and bloom of my young age at thirty, with that sharp Persian sword that was in my hand."

Scholars translate: "tighe burrandeh e Parsi" as as "Persian language", but they forget that at the age of eighty, his pen was sharper than at the age of thirty.

Firdousi was a horse-rider. In one of his lines, he says:

"Man az shast-o-shish sost gashtam cho must, Bejay-e-Ananam asa shod bedast."

"When I passed the age of sixty-six, my vitality was gone like a drunkard, and instead of having rein in hand, I have a walking-stick."

"Bejay-e-Ananam asa dad sal, Parakandah shod mal-o-bargasht hal."

"Age deprived me of rein, wealth and health, and instead has given me a walking-stick in my hand."

Firdousi's ideas, as we understand from the *Shahnameh*, was not merely the revival of ancient Iran's splendour and greatness, but to compile compact instructions for the strategy and tactics of warfare.

Whilst writing his satire on Sultan Mahmud, he says :

**"Be si sal under saraye sepenj, chanin ranj
bordam be ommid-e-ganj;
Ze abyat-e-garra dorah si hazar,
sokhan jomlah dar Shiveh-e-karzar;
Ze shamshiro tiro kamano kamand,
Ze koopalo az tighaye boland;
Ze bargostavano ze khaftano khood,
Ze sahra vo darya vo az khoshk rood;
Ze gorgo ze shiro ze pilo palang,
Ze efrito az ajdaha-o-nehang;
Ze nirang-e-goolo ze jadoye div,
Kaz ishan begardoon rasideh gariv;
Ze mardan-e-nami berooze masaf,
Ze gordan-e-jangi gaha razmo laf."**

"For thirty years, in this transitory world I laboured so much for the hope of good reward. By means of sixty thousand eloquent verses, I talked on the tactics of war. —of sword, bow and arrow, noose, heavy mace, spears, armour, tunic and helmet, of desert, sea and river bed. I talked of wolf, lion, elephant, tiger, demon, dragon, sorcery, of sorcerers, for whose tyranny people are wailing. I talked of the braves in the battlefields, and of the hero-warriors for their claims and counter-claims."

Firdousi states that every Iranian should see that he must give importance to his valour and armoury through discipline to defend his King and country. For this purpose, he equates King and Prophet on the same level :

**"Chenan dan ke shahi yo paigambari,
Do gowhar bovad dar yek angoshtari;
Az in do yeki ra hami beshkani,
ravano kharad ra bepaya afkani."**

"Know that Kingship and Prophetship are two gems in a ring. If one is broken, then wisdom and the soul are thrown at the feet."

Firdousi lays much stress on this point, and brings evidence from the *Avesta* for it :

**"Nashayad kazin kam konad ya fozoon,
...ke Zartosht gooyad bezand andaroon;
Ke har kas ke borgardad az din-e-pak,
Ze Yazdan nadarad bedel tarso bak;
Besali hami bayadash dad pand,
cho pandat nabashad vara soodmand;
Bebayadsh koshtan befarmane shah,
fekandan tane por gonahash berah;
Cho bar shah-e-giti shavad badgaman,
bebayadsh koshtan ham under zaman."**

"As Zarthosht says in the *Zend Avesta*, it is not befitting to increase or decrease. Anyone who goes astray from the Holy Religion, and who has no fear of God in his heart, he must be admonished for one year. And if the admonition is not heeded to by him, he must be beheaded by the order of the King and his sinful body thrown on the roadside. If anybody is traitor to the King, he must be executed immediately."

The *Shahnameh* is full of such admonitions for love of the King and the country.

Regarding love for the mother-country and its defence, preference is to be given to death rather than to life, as stated by Firdousi. He says thus :

**"Negah kon badin lashkare namdar,
Javanan-e-shayesteh-e-karzar;**

**Ze bahre baro boomo forzande khish,
zano koodako khordo paivande khish;**

**Hameh sarbesor tan bekoshtan dehim, az
an beh ke keshvar bedoshman dehim."**

"Look to this great army of young people who are anxious for the war. For the sake of their wives, children, old, young, little ones and relations. Let us all be killed rather than hand over the country to the enemy."

Firdousi stresses on the effect of leadership in war, and faith in superiors during battle, in one single line. He says:

**"Cho salare shayesteh bashad bejang,
natasad sepah az delavar nahang."**

"If the general is capable to lead in the war, the soldiers are not afraid of the gravest danger."

Firdousi stresses the importance of offensive in warfare. He says:

**"To piroozi ar pishdasti koni,
sarat pastgarded cho sosti koni;
Har ankas dar jang pishi konad,
hameh rayo Ahange bishi konad."**

"You are victorious, if you take the offensive. If you delay, then your head is gone. Anyone who takes offensive in war always he is thinking of going forward and forward."

In some places, according to the position of the battlefield, Firdousi stresses on defence, and not on offence, as in the case of the battle known as 'Dowazdeh Rokh'. The same thing happened at Al Alemin in Egypt during the World War II.

In the Shahnameh, there are many verses regarding physiognomy, such as:

**"Tani zeshto bini kajo rooi zard,
bad andisho kootaho del por ze ward;
Do chashmash kajo sabzo dandan bozorg,
berah andaroon kaj ravad hamcho gorg;
Haman bad delo sofleho biforoogh,
sarash por ze kino zaban por doroogh;
Bebala derazo beandam khoshk,
begerde sarash ja'd mooii cho moshk;
Gavi ostokhanha-o-bini bozorg,
seyah chardeh gordi daliro setorg."**

"An ugly body with a crooked nose and a yellow face and short stature is an evil thinker with a heart full of enmity. — Any- with big teeth, and crooked and greenish eyes is an evil man like a wolf. — He is mean, evil wisher, revengeful and a liar. — If you see a man with a tall stature, dry body and hair black as musk, thick bones, with big nose, he is brave and a great hero."

About etiquette and manners, Firdousi says:

**"Khoresh bayad az mizban goonagoon,
nagoftash kazin kam khoro zan forjoon;
Agar che bovad mizban mehraban,
pezeshki na khoob ayad az mizban."**

"A host must keep many kinds of dishes for his guest. He should never say 'eat little or more of this and that'. Although the host may be a very kind man, it is not befitting him to be physician".

There are some dates of ascendancy on throne of Kings in the Shahnameh, which help solving some of the chronological problems. One of them is of Faridun. Shahnameh states:

**"Be rooze khojesteh sare-e-Mehr mah,
besar bar nehad an Keyani kolah;
May-e-roshano chehrahe mahe nov,
Jehan por ze dado seh-e-mahe nov."**

"On the first day of month Meher, Faridun was crowned. It was new moon, and third day of lunar month." According to Prof. Z. Behruz, the Iranian chronologist, the ascendancy day corresponds to Wednesday, the first of Meher, equals to third of Shawal, first Mizhir, and first Farvardin e Dini, year 2732 B. C. — There are other dates which I cannot give due to lack of time.

In the K. R. Cama Oriental Institute are fifteen MSS. of Shahnameh, some of them are full of miniature paintings. With pleasure, I must say that some of these MSS. have been transcribed by Parsis of Surat and Navsari. Apart from these Shahnamehs, many other Persian books like Golestan, Bostan, Hafez's odes, etc., have been copied by Parsis, and they are

in this library. I should particularly mention the name of Dastur Eruch Sorabji Meherji Rana, who devoted a good part of his life in transcribing, in his beautiful hand, numerous Avesta, Pahlavi and Persian MSS. for this institute. It is regretting now that our Parsi scholars of repute in Avesta and Pahlavi today are not proficient in Persian. But I must admit, as far as I know, there are a few Persian scholars amongst Parsis like Prof. P. B. Vachha, Mr. Jamshed C. Tarapore, Dr. Sohrab Batliwalla, Ervad Jamshid C. Kattrak, journalist Mr. Jehanbux Daruwalla, and astrologer Mr. Behram P. Bharucha. Besides the MSS. the Cama Institute possesses twenty-one Shahnameh publications of different presses, including one of France. Some of these prints are very important ones.

We are proud to announce that two young, orthodox and promising scholars Mr. Fariburz Nariman and Mr. Homi Dhalla, who are on our Advisory Board, have been invited to attend the 28 International Congress of Orientalists to be held in Canberra in January, 1971. Both Mr. Nariman and Mr. Dhalla are taking keen interest in Iranian Studies and in the socio-religious problems of our commu-

nity. Both have already attended a number of conferences and have read papers in them. We are glad to inform our readers that both of them have accepted the invitation to attend the congress and that they will be reading their papers on Iranian Studies in the Section of 'Central & Northern Asia.'

All our readers are wishing them Bon Voyage



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Zoroastrian Eschatology Part (II)

by

SAM N. DOCTOR, B.Sc.

—By 'Eschatology' is meant the doctrine of the Last things, the Final things, as death & life hereafter, Resurrection, the Final Consummation of the world, etc.

The Judgment having been passed and the soul having journeyed to the world beyond, we now turn to those worlds of Heaven & Hell as depicted in the Zoroastrian writings. "The belief that man will one day meet the dear departed lightens man's burden of bereavement."

In the Avesta, Heaven is Garonman or **Garo-demana**, literally 'the House of Songs' (Gathas : Yasnas 45-8, 46-16, 50-2). It is the **Persian 'Bahisht'**, which in the Avesta (Gathas) is '**Vahishta**' meaning the Best. (Cf. Vohu-mano or Good Mind and Vahishta-manah or the Best Mind). **The word 'Paradise' itself is of Persian origin.** "Here all is light, splendour & glory, here reigns Ahura Mazda with all the angels praised by anthems of the blessed."

"Opposite to paradise lies the abode of the condemned, Hell or 'the dwelling of the demons' (Drujo-demana). Here eternal night & darkness reign, and the scorn of the demons further enhances the pains & torments which the fallen soul, doomed to eternal damnation, has to endure."

Heaven, in the Avesta, is also the abode of the saints (Ashavants) & the followers of the Prophet (the Magas) who have striven

hard to establish the kingdom of Ahura on earth. In the earliest Avestan writings, the Gathas, **Heaven is described as a spiritual or subjective state of the soul:** "In one instance this region of felicity & bliss is called **Vangheush demana manangho**". 'Abode of good mind' (Gathic Yasna 32-15)", and "Vahishta Manah or the Best Thought (Mind) is spoken of as the Paradise itself where the righteous will go after death (Yasna 30-4)", or again, "On the eschatological side **Haurvatat (Khordad)** figuratively represents ambrosia and Ameretat (Amerdad) stands for nectar that the pious souls receive in heaven (Ys. 34-11)", and "Vohu Manah dwells in the heavenly home along with Mazda & Asha (Ys. 30-10, 44-9)" — Dr. M. N. Dhalla in 'History of Zoroastrianism'.

Coming from the Gathas to the later Avesta we find that heaven & hell are no longer spiritual conditions of man's being but are actual or concrete places located in space. "The process reaches its consummation in the Pahlavi works, but the beginning is already made". The Pahlavi literature elaborates upon the concept of heaven & gives more graphic descriptions of heavens (four in number) as celestial places. The last of these four, the highest is **Anaghra Raochao** or the Heaven of Boundless Light, identified with Garothmana.

The Pahlavi '**Dadistan**' describes heaven in the most vivid terms: "It is most brilliant, most fragrant & most pure, most supplied with beautiful existence, most desirable, ... And in it are all comfort, pleasure, joy, happiness & welfare, more & better than the greatest welfare & pleasure of the world, and there is no want, pain, distress or discomfort whatever in it."

In Garothmana "the holy souls of men & women partake of spiritual food & of the most delicious drink called Zaremaya. ... One of its (Garonmana's) transcendent charms is the ever rolling, ascending, chanting echoes of heavenly music... Almost the whole description of Heaven & its structure is possibly figurative". (R. E. Sanjana in 'The Parsi Book of books, The Zend-Avesta').

"Unfortunately, some Parsis believe that Heaven is a vague thing. But the heaven such as we have just described above on the authority of the Zend-Avesta, satisfies our reason as a great invulnerable truism which finds belief with us even in our own experience & knowledge." (ibid)

We now turn to the Zoroastrian concepts regarding Hell: **Hell in the Avesta is Drujo-Demana**, the House of the Lie (Druj). It is **Anghu-achisto or the Duzakh** (Vide Yasnas 31-20, 47-5). It is variously referred to (in the Gathas) as '**Abode of darkness**' (Ys. 31-20), '**the worst existence**' & '**the absence of life**' (Ys. 30-4), and '**Abode of the Worst Mind**' (Ys. 32-13). Here, in the place of eternal perdition, the souls of the damned suffer untold

torment & agony, and wail woefully. **The wicked soul is here received by the demons** (headed by Angra Mainyu, the Prince of hell) **with scorn & mockery**. Angra Mainyu causes the soul "to be furnished with the most foul & nauseous of eatables, loathsome to the taste of man." Allusions to mockery & foul eatables are to be found even in the Gathas, the earliest writings. The Dinkard states that "In the proportion in which there is evil thought in man, in that proportion he obtains the abode of fear (Hell)"

Now let us see **what the Avesta has to say regarding the duration of Hell**. We find the answer in the Gathas, which speak of the punishment as lasting for a long period ("long durationed suffering", Ys. 31-20), i.e., until the day of the **Final Renovation (Frashokereti)**. The prophet says: "O Ye Mortals! Ye shall learn what are those two creeds which Mazda gave regarding welfare & woe, namely a long suffering for the wicked & advantages for the pious; then after these there shall be bliss" (Yasna 30-11, K. E. Punegar's Translation of the Gathas.)

Coming to the later or Pahlavi times we find highly embellished accounts of Hell: **Hell, according to the Dadistan-i-Dinik is a deep abyss below the Chinvad Bridge**. The Dinkard, Minoi Khirad II, Dadistan, Ardiviraf Nameh, as also **Vendidad IV, 49-55, Yasht 22** and other Zoroastrian writings **speak of the gloomy recesses of Hell, of its frightful spectres**, of its various instruments of torture, of scorpions, snakes, dragons & other creatures that constantly torment the wicked souls who cry out in anguish & gnash their teeth.

"Are the words & expressions of the descriptions (of Hell) figurative or are they to be taken literally?" asks the learned Dastur R. E. Sanjana, and states in reply: "Of course they are figurative. They are intended to arouse in our minds the idea **of the torment & retribution which await the proud despiser of the Law of Ahura.**

...The figures of speech are designed to bring us face to face with the most awful conceptions which the mind of man can entertain and to implant in us the certain belief that Hell is most truly a place of punishment."

Corresponding to the **four heavens** of the later times (Vide foregoing para), the **Pahlavi books also make mention of four grades of hell**, viz., the first three primary divisions of hell, and the **fourth, the deepest darkness (tariktum)** where Aharman himself rules, and which may be considered identical with **Drujo-demana**.

We now turn to the **well known Pahlavi work, the Arda-i Viraf Nameh**. The exact date when this Zoroastrian Saint flourished is not known, but it is most generally believed that he flourished during the Sasanian regime, probably during the reign of the first Sasanian monarch Ardešhir (3rd. century A.D.) Ardaviraf is believed to have attained a sort of trance-like state for seven days during which period his soul departed to the next world. Traversing the Chinvad Bridge, Viraf, guided by the angels Sarosh & Atar, is believed to have visited in details heaven & hell.

A late Persian manuscript of the Viraf Nameh bears a number **of paintings illustrating the rewards & punishments in**

heaven & hell. The picture of Viraf's appearance before God is interesting. God is invisible, hence the artist has represented merely his empty throne. The three Heavens or Paradises, each rising in grade, are also illustrated, the fourth or the highest being Garothmana. (Vide J. J. Modi's paper in Cama Inst. Journal, Vol. 19)

The 'Arda Viraf' as also other Pahlavi texts speak of the most appalling solitude and the most intense darkness that the souls in hell have to endure: **The souls stand closely huddled in hell, and yet each soul is oblivious of the presence of the others.** "In the Zoroastrian Hell are sighs & groans, **cries & shrieks, but there is no being there to show the guilty soul pity;** in it are sorrows & lamentations but **there is none to hear & console.**" Likewise, so dense is the darkness in Hell that it can be "grasped by the hand". In such intense solitude & perdition, where each day seems as a millennium or even as three millennia, the soul awaits the day of Resurrection, when at last, its sufferings would end.

The 'Arda Viraf' describes the torments of hell at great length & in the minutest of details. Some of the most hideous & atrocious of these are: Those who have maltreated cattle are trodden under their feet. Serpents gnaw the tongues of slanderers. The merchant who used false scales & sold adulterated goods on earth must day & night in hell measure bushels full of filth and then devour them.

We next proceed to the Zoroastrian concepts regarding an **intermediary place, a purgatory**, this eschatological doctrine

being recognized by the earliest writings, the Gathas. "The strict logic of the doctrine of Zoroastrian eschatology and the symmetry of the entire system demand a place for the souls whose good & evil deeds exactly balance." The Gathas speak of a 'separate place' for such souls. This is the Avestan 'Misvana Gatu' or **'the place of the mixed'**, the Pahlavi 'Hamistagan': The prophet says (Yasna 48-4) that **"Whoso wavers (in doubt) between good & evil through his unsteady thoughts, words & deeds will in the end find his place in (the) intermediate region."** ...**'Hamestgan' means the eternal equilibrium or the same forever.** Zoroastrianism teaches that every man "is expected to exert himself & work for the defeat of the army of untruth", hence it is that this 'Mixed Abode' is also assigned to those who live their lives in hesitation & doubt. Regarding Hamistagan, the Pahlavi **Bundahishna** says it is **"a place like the world"**. **Herein the soul suffers no torment more severe than the seasonal changes of heat & cold** (Minoi-khirad & Viraf Nameh). Suffering such minor torments, the soul in Hamistagan must abide awaiting the "Future Body" (Universal Resurrection) when the entire universe would be restored to everlasting bliss or the Heavenly state. (Vide Viraf Nameh).

The Hamistagan, according to the Dastan, also seems to be a place where the souls receive a temporary compensation: The righteous souls before proceeding to heaven, undergo here a brief punishment for any sins that they may have committed; and likewise do the wicked souls experience a temporary enjoyment in this Zoroastrian purgatory, before proceeding to hell.

Thus we have seen that the duration of stay of the souls in Hamistagan is not eternal but up to the day of final or Universal Resurrection; and likewise for the stay in hell which also has been spoken of as a place of "long-durated suffering". This brings us to those two great events which, according to Zoroastrianism, are to take place at the time of the Consummation of the World, viz., the 'Final or Universal Judgment' when "all mankind will be called into account", followed by the 'Final Renovation of the World'.

The doctrine of Resurrection & consequent Regeneration of the entire Universe forms a fundamental dogma of Zoroastrianism (later borrowed by Judaism & other religious systems). That the end of the world consisted in a regeneration of creation is evident from the expression by which that event is constantly referred to in the Avesta. This expression, moreover, is even used in the more ancient Gathas". (Vide Dr. Geiger in Civilization of the Eastern Iranians, Vol. I). **Thus at the Final Judgment the bodies of the dead will also rise and "share thenceforward the fate of the soul".** (ibid). **Scholars are divided upon the subject of the nature of the Resurrection (Rastakhez) — whether it will be of the body or a purely spiritual one.** Some, like Dr. W. Geiger & Dr. L. H. Mills, see **a bodily resurrection** at the final consummation even in the oldest Zoroastrian writings, the Gathas, and attribute the practice (though in later times of the Vendidad) of consigning the fleshly & fluid portions of the dead bodies to destruction, **but of preserving the bones, to the closely**

linked belief in a Final Bodily Resurrection. Others, like **Prof. Harlez** (Vide his 'Introduction to the Avesta') are of the opinion that the belief in resurrection proceeds from the later Avestan times (Yasht 19, Vendidad 18-108) and that the **conception is not known to the Gathas.** Later Zoroastrian books, however, speak of 'bodily' resurrection in explicit terms: **The future body or 'Tan-e-pasin' (the Final Imperishable Embodiment) will come into existence "only at the end of the world".**

Thus, at the end of the world all mankind will arise, and then will take place the Final Reckoning or Universal Judgment followed by the Frashokereti (Renovation). This great final event may be best summed up in the words of that great orientalist **Prof. Chr. Bartholomae:** "All good & evil thoughts, words & deeds of the entire human kind are **gathered up & preserved,** up to the bitter end, in the vestibule', that is, treasure-houses of the two eternal foes...And then at last when the 'final work' starts, the entire contents of the two treasure-houses will be placed opposite to each other and the **accounts will be balanced.** Then it will be found that there is a surplus on the side of the good thoughts, words, and deeds; that is believed & taught by Zarathushtra with the utmost confidence. This surplus is, however, decisive for the victory of the world of Truth over that of Deceit; so that thenceforward 'the Good Kingdom, the precious one', the abode of the best life, may be established".

...Prior to the Final Renovation all the souls, whether righteous or wicked, will have to undergo the great Ordeal by Fire

& molten metal. (For details & significance of this Universal Fire-Ordeal see my article on the Cult of Fire in the June 1970 issue of the Parsiana). The Ordeal by molten metal will bring about a complete purification of all souls, for not only will the souls of the righteous feel a pleasurable warmth when passing through the molten flood, but the wicked souls too will be purged of all sin & finally become worthy of that state of eternal Perfection & Bliss.

The Zoroastrian books also speak of certain signs that will precede the Renovation or Regeneration: "Finally, there will be a decrease of afflictions and ... the creator, Ahura Mazda will restore life to men...and the vicious (will be) dissociated from their vices; ... and being exempted from punishment, become beings of a higher order" (**Dinkard**). **There will be a "removal of the imperfection of the material bodies of men" and every one will be "given an immortal body".** "The two archangels Haurvatat & Ameretat together will smite the demons of hunger & thirst during the final conflict between the forces of good & evil (Yasht 19-96)".

Thus, in the spiritual world, will rage the final decisive battle between the forces of good & evil, which will consummate in the victory of Spenta Mainyu (the Holy Spirit) and of Asha (Truth). As to the fate of the Arch-Demon or Arch-Druj (Angra-Mainyu) at the Final Dispensation, the Gathas give us only a vague hint. However, we may gather from such Gathic passages as Yasnas 43-6, 53-7, & c, that with the complete triumph of Spenta Mainyu and attainment of a state of perfec-

tion (at the Final Consummation), the ultimate defeat & annihilation of the Arch-Demon is a natural corollary.

Then will take place the **Final Renovation or 'Frashokereti'** (which Prof. Herzfeld renders as 'the making beyond'), the **advancement or the new formation**'. At the time of this Restoration (to eternal perfect happiness) the faith in Ahura & eternal life shall be revived, and the place of honour will be held by the greatest moral achievements & by the greatest victory of Spenta-man over Angra-man. Then again, "Zarathushtra invokes Sraosh as the greatest of the heavenly beings to appear at the final consummation of the world. (Ys. 33-5)".

Lastly we come to the **eschatological doctrine of the Messianic advents of the Saoshyants** or saviour prophets. The Yashts, as also the Pahlavi books, make mention of the three saviour prophets (Av. 'Saoshyanto') **that are to be born at various intervals** after Zarathushtra, the **appearance of each saviour marking the close or expiration of a certain era**. Their names are given as **Ukshyatereta** ('Growing piety'), **Ukshyat-nemangh** ('Growing prayer') and **Astvat-ereta** ('Embodied piety'), the last being the **Redeemer of the world**, who, according to the Pahlavi literature, would preside at the Resurrection and thus restore mankind to immortality. **The three are also called respectively, Hoshedar, Hoshedar-Mah and Shoshyans or Soshyos**. The first two of these would each bring about a revival of the religion. The last, Soshyans, who would appear at the close of the last millennium, would assist in bringing about the Final Renova-

tion. **The work of Restoration to purity (by Soshyans) will stretch over a period of 57 years**. The Pahlavi books speak of certain collaborators of Soshyans who would assist him in the work, great personages who once inhabited this earth but who are believed to be immortal, such as Peshyotan, Urvatadnar, & others.

However, the term '**Saoshyant**' when it occurs in the earliest writings, the Gathas (whether in the singular or plural) is used **as a generic term, designating the prophet & his followers**. The term is also employed (vide Gathic Ys. 48-12) to designate, in general, those saintly souls who further the good cause of Ahura-Mazda; and hence this doctrine of the saviour prophets is of later development.

Various dates have been advanced by different authorities to mark the **epochs or millennia of the three expected prophets** as calculated on the basis of diverse references adduced from later traditional writings, **in particular, the Pahlavi Bahman Yasht; but all such dates are of a speculative nature**. The well-known scholar Prof. S. K. Hodiwala has treated this subject at length in his excellent work 'Zarathushtra & his contemporaries in the Rig Veda', wherein he interprets the term 'hazares' or 'millenniums' of the three prophets as simply 'very long periods of time', though the interval between Zarathushtra & Hushedar is mentioned as 1800 years, or 1600 years according to Dr. West. Expressing his own views on this vexed problem, the learned author states that about 700 B. C. would be the correct date for the appearance of prophet Hushedar whom he identifies with King Cyaxares. The identity of the remaining two prophets is even more controversial.

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બાર મહિનાનાં જશનોની વિગત તથા ગાહમ્બારનાં અને તવારીખી જશનોની સમજણ

લખનાર :- (મ) એરવદ એદલજી ફરામજી માદન

૧. બાર મહિનાનાં જશનોની વિગત

માહ ૧ લો ફરવરદીન (i) ફરવરદીન મહિનો ને હોરમજદ રોજે નવરોજની ખુશખબરીનું જશન થાય છે. આ જશન 'નવરોજે આમ' યાને 'સાધારણ માણસોનાં નવા સાલની શુક્રગુન્ઘરીનું જશન' છે,

(ii) ફરવરદીન માહનો ને અર્દીબહેસ્ત રોજે રપિથ્વન ઇજવાના દિવસનું જશન થાય છે,

રપિથ્વનનાં જશનની ટુંક હકીકત

ફરવરદીન મહિનો ને હોરમજદ રોજથી મેહર મહિને ને અનેરાં રોજ સુધી રપિથ્વન ગેહ લણી શકાય છે. બાકીના ૫ મહિના બપોરના ૧૨ થી ૩ વાગ્યા સુધી બીજા હાવન ગેહ લણાય છે. વંદીદાદ મુજબ ધરાન વેજને મુલક કે જ્યાં આપણા બાપ-દાદા વસતા હતા, ત્યાં સાત મહિના ગરમી અને પાંચ મહિના ઠંડી પડતી હતી. પહેલાં સાત મહિના 'હામીન' યાને 'ગરમી' ના હતા અને બીજા ૫ મહિના 'જમેસ્તાન' યાને 'ઠંડી' ના હતા. ગરમીના મહિનાઓમાં દિવસ લાંબો હોવાથી સુર્યોદયથી સુર્યાસ્ત સુધીમાં ત્રણ ગેહ લણવામાં આવે છે. ઠંડીના દિવસોમાં દિવસ ટુંકો હોવાથી સુર્યોદયથી સુર્યાસ્ત સુધીમાં એ ગેહ લણવામાં આવે છે. રપિથ્વનનું જશન ગરમીના હિંગામની શરૂઆતનું છે અને તે ફરવરદીન મહિનામાં રપિથ્વન ગેહના હુમકાર ફરેસ્તા અર્દીબહેસ્ત અમેશાસ્પંદના દિવસે કરવામાં આવે છે.

(iii) ફરવરદીન મહિનો ને ખોરદાદ રોજે-ખોરદાદ સાલનું જશન થાય છે. આ જશન 'નવરોજે આમ' યાને પાદશાહ અને અમીર ઉમરાવોનું નવાં સાલની શુક્રગુન્ઘરીનું જશન છે. (વધુ માટે જુઓ ખોરદાદ સાલના તવારીખી જશનની હકીકત).

(iv) ફરવરદીન મહિનો ને ફરવરદીન રોજે-ફરવદીઆનનું જશન યાને કુલ અશો ફરોહરોની યાદનું જશન થાય છે. અશો ફરોહરે દુનિયા મધેની સઘળી પેદાયશોની આબાદી કરે છે. તે માટે ફરવરદીન મહિનો ને

ફરવરદીન રોજે આપણા ગુજર પામેલા ખેશીઓના ફરોહરોને યાદ કરવા સાથે દુનિયાની આબાદીને માટે કામ કરતાં સઘળા ફરોહરોની શુક્રગુન્ઘરી માટે એ જશન કરવામાં આવે છે.

માહ ૨ જે અર્દીબહેસ્ત :- (i) અર્દીબહેસ્ત મહિનો ને અર્દીબહેસ્ત રોજનું જશન-અર્દીબહેસ્ત અમેશાસ્પંદ અણુદાઠ અથવા મીનોઇ આતશ ઉપર મવકકલ ફરેસ્તો છે, અને તેથી અર્દીબહેસ્ત અમેશાસ્પંદની શુક્રગુન્ઘરીમાં એ જશન કરવામાં આવે છે.

(ii) અર્દીબહેસ્ત મહિનો ને ખોરશેદ રોજથી દેપમહેર રોજ સુધી મેદીયોજરેમ ગાહમ્બારનું જશન ઉપલા પાંચ દિવસ કરવામાં આવે છે.

માહ ૩ જે ખોરદાદ :- ખોરદાદ મહિનો ને ખોરદાદ રોજનું જશન ખોરદાદ અમેશાસ્પંદ પાણી ઉપર મવકકલ ફરેસ્તો છે અને તેથી ખોરદાદ અમેશાસ્પંદની શુક્રગુન્ઘરીમાં એ જશન કરવામાં આવે છે.

માહ ૪ થો તીર :- (i) તીર મહિનો ને તીર રોજે-તીરગાનનું જશન થાય છે. તીર યજ્ઞ વરસાદ લાવનાર ફરેસ્તો છે. તેથી તીરગાનનું જશન તીર યજ્ઞની શુક્રગુન્ઘરીમાં કરવામાં આવે છે. (વધુ હકીકત માટે જુઓ તીરગાનના તવારીખી જશનની હકીકત હવે પછીના અંકમાં).

(ii) તીર મહિનો ને ખોરશેદ રોજથી દેપમહેર રોજ સુધી મેદીયોજરેમ ગાહમ્બારનું જશન, ઉપલા પાંચ દિવસ કરવામાં આવે છે.

માહ ૫ મો અમરદાદ :- અમરદાદ મહિનો ને અમરદાદ રોજનું જશન અમરદાદ અમેશાસ્પંદ ઝાહપાન ઉપર મવકકલ ફરેસ્તો છે, અને તેથી અમરદાદ અમેશાસ્પંદની શુક્રગુન્ઘરીમાં જશન કરવામાં આવે છે.

માહ ૬ ઠો શહેરેવર :- (i) શહેરેવર મહિનો ને શહેરેવર રોજનું જશન-શહેરેવર અમેશાસ્પંદ ધાતુ વગેરે ખનીજ પદાર્થો ઉપર મવકકલ છે, અને તેથી શહેરેવર અમેશાસ્પંદની શુક્રગુન્ઘરીમાં જશન કરવામાં આવે છે.

દરેક માહમાં તેના પોતાનાજ નામનો રોજ આવે તે દીવસે કુદરતમાં તે નામના ફરેસ્તાઈનું તાકત બમણુ થવે તેનું જશન થાય છે. પરંતુ દરેક માસ છે પણ રોજ નથી એમ પણ કહેવું ખોટું છે કારણકે દરેક એટલેજ દરેક દાદાર (દાદાર-અહુરમઝદ) તેથી અહુરમઝદ રોજે જશન કરાય છે.

(ii) શહેરેવર મહિનો ને આસ્તાદ રોજથી અનેરાંન રોજ સુધી પદ્મિશહેમ ગાહમ્બારનું જશન, ઉપલા પાંચ દિવસ કરવામાં આવે છે.

માહ ૭ મો મહેર :- (i) મેહર મહિનો ને મેહર રોજે મેહેરંગાનનું જશન થાય છે. મેહેર યજ્ઞ સચ્ચાઈ ઉપર મવકકલ ફરેસ્તો છે, તેથી મેહર યજ્ઞની શુક્ર-ગુળરીમાં એ જશન કરવામાં આવે છે. (વધુ હકીકત માટે જુઓ મેહેરંગાનનાં તવારીખી જશનની હકીકત).

(ii) મેહર મહિનો ને આસ્તાદ રોજથી અનેરાંન રોજ સુધી અયાથ્રેમ ગાહમ્બારનું જહન, ઉપલા પાંચ દિવસ કરવામાં આવે છે.

માહ ૮ મો આવાં :- આવાં મહિનો ને આવાં રોજે આવાંગાનનું જશન થાય છે. આવાં અરદવિસુર પાણી ઉપર મવકકલ ફરેસ્તો છે, અને તેથી આવાં યજ્ઞની શુક્રગુળરીમાં એ જશન કરવામાં આવે છે.

માહ ૯ મો આદર :- (i) આદર મહિનો ને આદર રોજે આદરંગાનનું જશન થાય છે. આદર યજ્ઞ આતશ ઉપર મવકકલ ફરેસ્તો છે, અને તેથી આદર યજ્ઞની શુક્રગુળરીમાં એ જશન કરવામાં આવે છે.

(ii) આદર મહિનો ને ફરવરદીન રોજે અશો ફરોહરોની યાદનું જશન કરવામાં આવે છે. કોઈ જરથોશ્તીનાં મરણનો દિવસ ચોક્કસપણે જણાયેલો નહિ હોય, તો એ દિવસે મરનારની નમ્રયતે બાજ કરી, તેની યાદ કરવાનું વંદીદાદની પહેલવી સરેહમાં જણાવ્યું છે.

માહ ૧૦ મો દરે

(i) દરે મહિનો ને હોરમજ્દ રોજે—દાદાર અહુર-મજ્દનું જશન,

(ii) દરે મહિનો ને દેપાદર રોજે—દાદાર અહુર-મજ્દનું જશન,

(iii) દરે મહિનો ને દેપમહેર રોજે—દાદાર અહુર-મજ્દનું જશન,

(iv) દરે મહિનો ને દેપદીન રોજે—દાદાર અહુર-મજ્દનું જશન,

(v) દરે મહિનો ને ખોરશેદ રોજે જરથુસ્ત્રના દીસાનું જશન કરવામાં આવે છે. દીસો એટલે મરણ-તીથીનો દિવસ એ દિવસે પેગમ્બર સાહેબ જરથુસ્ત્ર ગુજર પામ્યા હતા.

(iv) દરે મહિનો ને મહેર રોજથી બહેરામ રોજ સુધી મેદીયાથ્રેમ ગાહમ્બારનું જશન, ઉપલા પાંચ દિવસ કરવામાં આવે છે.

માહ ૧૧ મો બહમન :- (i) બહમન મહિનો ને બહમન રોજે બહમનીઆનનું જશન કરવામાં આવે છે. બહમન અમેશાસ્પદ ગાય-ગોશ્વંદ ઉપર મવકકલ ફરેસ્તો છે, અને તેથી બહમન અમેશાસ્પદની શુક્રગુળરીમાં એ જશન કરવામાં આવે છે.

(ii) બહમન મહિનો ને આવાં રોજે જશને સદેહનું જશન કરવામાં આવે છે. (વધુ વિગત માટે જુઓ જશને સદેહના તવારીખી જશનની હકીકત).

માહ ૧૨ મો અસ્પંદારમઝ :- (i) અસ્પંદારમઝ મહિનો ને અસ્પંદારમઝ રોજે અસ્પંદારમઝ અમેશાસ્પદનું જશન કરવામાં આવે છે. અસ્પંદારમઝ અમેશાસ્પદ જમીન ઉપર મવકકલ ફરેસ્તો છે. એ દિવસે પ્રફરેસ્તરો યાને નુકસાનકારક પ્રાણીઓ જેઓ આ જમીનને બગાડે છે તેઓનો નાશ થાય, એવી દુવા ગુળરવામાં આવે છે. એ દિવસે ઘરમાં ચોંટાડવા માટે એક નિરંગ પહેલવી લાપામાં લખવાનો અને વેકરી યાને રેતી ધજવાનો રિવાજ છે. ધજેલી રેતી ધરના જુદા જુદા ભાગમાં છાંટવામાં આવે છે, અને પહેલવી નિરંગ બારણાં ઉપર ચોંટાડવામાં આવે છે. એ દિવસ જરથોસ્તી-ઓને જમીનની પવિત્રાઈ અને સફાઈ સુધ્ધાઈ જળવવાનું શિક્ષણ આપે છે. પ્રફરેસ્તરો સામે લડત ચલાવી, નેઓનો નાશ કરી, જમીન અને ધરની સફાઈ સુધ્ધાઈ જળવવાની યાદ આપનારો એ દિવસ છે.

(ii) અસ્પંદારમઝ મહિનો ને ખોરદાદ રોજે અમરદાદ સાલગાહનું જશન કરવામાં આવે છે. એ દિવસને 'દરિયાઈ નવરોજ' ને નામે ઓળખવામાં આવે છે. ધરાની વહાણવટીઓ ચોમાસાનાં તોફાનના દિલસો પછી એ દિવસે વહાણ દરિયામાં ઉતારતા હતા. પહેલવી લાપામાં 'ખોરદાદ' બોલ લખીએ, તો તે 'અમર-દાદ' પણ વંચાય છે અને તેથી ખોરદાદ સાલના જશનથી માત્ર જુદું દેખાડવાના હેતુથીજ અસ્પંદારમઝ મહિનો ને ખોરદાદ રોજના જશનને અવરદાદ સાલ-ગાહનું જશન કહે છે. ખોરદાદ અમેશાસ્પદ વખત

ઉપર મતકક્ષ ફરેસ્તો છે. વર્ષ પુરું થવા આવે તે વખતે વર્ષના છેલ્લા મહિનાના ખોરદાદ રોજે જશન કરી દિવસના, મહિનાના તથા વર્ષના સરદારોને યાદ કરી, નવા સાલ માટે ખુદાના આશિર્વાદ આહી, ગુજરેલા વખતમાં દાદાર હોરમજદ તરફથી મળેલી બક્ષીસો માટે આભાર માનવામાં આવે છે.

(iii) અરુપંદારમદ મહિનો ને મારેરુપંદ રોજ, દીન-ખેહ-મીનો-મારેરુપંદનું જશન કરવામાં આવે છે. જરથુસ્ત્ર સાહેબે એ દિવસે કેટલાક મોજેનઓ કરી, ગુસ્તારુપ પાદશાહને માજદયસ્તી દીન ઉપરનો એતેકાદ મજબુત કીધો હતો.

(iv) અહુનવદ ગાથાથી વદિસ્તોયસ્ત ગાથા સુધી વર્ષના છેલ્લા પાંચ દિવસો ઉપર-હુમરુપથમેદેમ ગાહમ્બારનું જશન કરવામાં આવે છે. ગાથાના પાંચ દિવસો પંજેમેહ યાને પાંચ મોટા દિવસ તરીકે ઓળખાય છે.

ઉપલાં ૧૨ મહિનાનાં જશનોની વિગત ઉપરથી માલુમ પડે છે, કે તેમાના કેટલાક જશનો દાદાર અહુરમજદ અને તેની ભત્રી મિનોષ શક્તિઓની આરાધનાના જશનો, ૬ ગાહમ્બારના જશનો, અને કેટલાંક તવારીખી યાદના જશનો છે.

ગાહમ્બારનાં જશનોની મતલબ

ગાહમ્બારના જશનો દાદાર અહુરમજદે પેદા કીધેલી ખુલંદ પેદાયશો માટે તેની શુકંગુજરી કરવાના ખાસ હિંગામો છે. ગાહમ્બાર કરવાની મતલબ ખુદા તરફથી મળેલી દુન્યવી નેઆમતોનો સ્વીકાર કરી તે માટે આભાર માનવાની છે.

ગાહમ્બારની આફ્રીન પ્રમાણે ૬) ગાહમ્બારના હિંગામો ઉપર દાદાર અહુરમજદે ગેતીની ૬) મુખ્ય પેદાયશો, જેવી કે આશ્માન, પાણી, જમીન, ઝાડપાન, જનવર અને માણસ પેદા કીધા હતા એટલા માટે આપણી ફરજ છે, કે દાદારે બક્ષેલી આ ખુલંદ પેદાયશો માટે તેની એ હિંગામો ઉપર શુકંગુજરી કરવી.

ગાહમ્બારના આફ્રીનગાન પ્રમાણે દરેક ગાહમ્બારની ક્રિયામાં બની શકતો ફાજો આપવાની ફરજ દરેક જરથોસ્તીને માથે રહેલી છે. ત્યાં જણાવે છે, કે દરેક જરથોસ્તીએ પોતાથી બની શકતો ફાજો ગાહમ્બારની ક્રિયામાં આપવો જો ફાઈ જરથોસ્તીથી તેમ કરવાનું ન બને, તો તેણે ક્રિયામાં હાજર થઈ, “હુક્ષયોતેમાઈ યાઅત ક્ષયેમ” ની બંદગી ભણી, સઘળી નેઆમતને બક્ષીનાર અહુરમજદ છે એમ જાહેર કરી, તે માટે તેને આભાર માનવો.

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GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

"Let your capacity to dispense Universal Love be ever the measure of your Life, and Illumination and Happiness shall eagerly vie with each other to serve you best, whilst even the very Gods will bow before you !"

"IDHA APAM VIJASAITI VANGHUHI DAENA MAZDAYAS-NISH, VISPAISH AVI KARSHVAN YAISH HAPTA !"

—Yasht 13.94

"Henceforth, from now on, may The Good Mazdayasnian Religion spread over all the zones that are seven ! — Fravardin Yasht 24

INTRODUCTION :—

THE AMESHA-SPENTAS CONSTITUTE A UNIQUE SYSTEM that leads us to God-Realization. They bear the stamp of the Prophet's special genius. The term 'Amesha-Spenta', meaning Immortal Holies, is nowhere to be found in the Gathas themselves, except in the introductory verse, which is of a later origin. They are variously interpreted by different scholars. Some refer to them as the Lords of the Elements. This explanation is inconsistent with the teachings of Zarathushtra, for it smacks dangerously of Polytheism. Others refer to them as Celestial Beings, who are the intermediaries between God and His Creation, — particularly Man. This makes it still worse, for Holy Zarathushtra explicitly warns us that we are always to establish a direct contact with Him alone, Who is Ahura-Mazda, the One God of all, through our own inner-awakening, and never through that of any other vicarious agency. Still others refer to them as His Special Attributes. This may sound very plausible, but of what earthly use is it for man to merely know what God is like, unless it helps him in some substantial way ? Only when we regard

them as virtues that are capable of human attainment that they serve the most intelligible, useful and beneficial purpose. To know that man can by his own effort and will acquire these Divine Attributes for himself is infinitely more worthwhile than merely to know that they inhere in God. **It is greater by far to be God-like, than merely to know what God is like!** And so, we find Holy Zarathushtra praying to Ahura-Mazda in the Gathas, and asking Him to grant him and his followers these Attributes and Virtues, instead of simply recording the fact that He is full of these Attributes, and praising Him as their repository. In words replete with Love and Wisdom, Zarathushtra sings in Yasna Ha 28.3: "O! come to me when I call, and grant me Perfect-Bliss!"

The Amesha-Spentas are all very intimately and inseparably connected with each other. They are all of them invoked in the very first verse of this chapter. Imperceptibly, they overlap each other, just as a man of good thoughts utters good words and practises good deeds spontaneously without much conscious effort. During the lifetime of the Prophet, Asha was the first step on the Moral Ladder of Zarathushtra; however, in subsequent times, Vohu-Manah usurped its place at the head from a position that was next in importance during the earlier period.

Zarathushtra based the entire foundation of his Religion upon the solid rock of Asha, Rectitude. Righteousness was the first step to be taken when treading the path of the spiritual life. As man advanced in Righteousness, Vohu-Manah, the Good-and-Loving—Mind would unfold from within him. The Vohu-Manah, when perfected, would flower out into the Vahishtem-Manah, the Best or Highest-Mind, also referred to as the Universal-Mind. In this condition, he would find himself in perfect sympathy with All Creation, and would learn to look at all things with the Eyes of God. The word 'Behest', meaning Heaven is formed from this word 'Vahishta'. However, it would not suffice for man to merely acquire a progressive Mind, but he would also have to cultivate Khshathra, the Divine-Power, in order to overcome the temptations of selfish personal interest. What would it avail for man to know the true path of Conscience, if lack of moral strength withheld him from implementing the dictates of its small voice when it clashed with his own selfish prospects? Next, Armaiti, Faith would be a necessity in order to eliminate credulity, superstitions and scepticism from his mental make-up, and in making him inwardly strong. Haurvatat, Perfection kills the beast

within man and makes him a fit instrument in the Hands of God. Finally, Ameretat, Immortality would enable him to do infinite good for unlimited time through unbounded regions.

The Spenta-Mainyu is the manifestation of the Best-Mind. It is the Active and Creative aspect of Ahura-Mazda. It symbolizes the Highest Ideal of a Perfect Existence. It is the source of all that is good, and is responsible for all good thoughts, good words and good deeds. Ahura-Mazda imparts the rewards of the virtuous through the benediction of the Spenta-Mainyu. Quite often, Spenta-Mainyu is completely identified with Ahura-Mazda, whilst in some passages it remains distinct from and also subordinate to Him. It is the Satva-Guna of the Vedic Scriptures. Pahlavi writers translate it as the Beneficent Spirit. Perhaps Zarathushtra intended to convey in its meaning the Spirit of Light, in as much as physically, Ahura-Mazda manifests Himself as Pure Light, and Zarathushtra himself is rightly regarded as the Prophet of Light.

Hence, in this chapter, Holy Zarathushtra prays to Ahura-Mazda, and beseeches Him to grant the rich rewards of the Amesha-Spentas to the deserving virtuous ones through the Radiant Spirit of Spenta-Mainyu. **By this prayer, he does not intend to convey to us that some seraphic Angels should come fluttering down through the High Heavens and shower mundane blessings upon us, but he fully intends to mean that we should learn to turn our spiritual insight inwards, and search for the Sublime-One residing there !** There are rich treasures awaiting us in the world that lies within ourselves, and it is up to us to delve deep down into the ocean of Bliss and bring them out. For whilst the foolish ones of the world turn their eyes upon things external for rewards both material and spiritual, the sages command that we end this quixotic search at once, and turning our gaze inwards, hasten to discover the priceless possessions that lie deeply submerged within our own selves ! It is the message of Holy Zarathushtra that we awaken the Amesha-Spentas from within ourselves, and thus transmute the base metal of our mean living into the pure gold of Subliminal Existence !

Pronunciation of Vowels :—

a as in abide; e as in echo; i as in in; o as in odd; u as in pull;
ā as in after; ē as in ate; ī as in eel; ō as in ode; ū as in pool;
ā̇ as in aunt; ñ as in announce;

Every contiguous Vowel, that is, Vowels following each other, must **always** be pronounced separately, and **never** as one long Vowel.

A. TRANSLITERATION

B. FREE TRANSLATION.

C. COMMENTS.

GATHA SPENTA MAINYU — 1.
THE SONG OF THE HOLY SPIRIT.
YASNA HA 47.

VERSE 1.

A. Spēntā Mainyū Vahishtāchā Mananghā,

Hachā Ashat shyaothanāchā vachanghāchā —

Ahmai dan Haurvata Ameretata

Mazdāo Khshathra Armaiti Ahuro. (168)

B. Through the Holy Spirit and the Universal Mind,

To those whose deeds and words are Righteously inspired --

To them is gifted Perfection and Immortality

By Mazda Ahura, along with Divine-Power and Unswerving-
Faith.

C. Ahura-Mazda manifests Himself as the Holy Spirit in His Creative Aspect. He operates on Universal Principles by the establishment of Immutable Laws. **His Laws function for the benefit of those who are Righteous in their thoughts, words and deeds!** Ahura-Mazda showers the gifts of Perfection and Immortality upon the Ashavan, so that Rectitude may perpetuate itself through their ceaseless activities. The Righteous ones take extreme delight in furthering the cause of creation. For this work, Ahura-Mazda blesses them with the gift of Divine-Power, which enables them to work selflessly, and He instils in them the virtue

of Unswerving-Faith so that they may fulfil their mission unfalteringly. According to the Zarathushtrian concept, the self-realized man does not pass away into the Great Unknown and loose all identity, but on the contrary, he merges himself very thoroughly into the Stream of Life and works constantly for the well-being of all humanity, all the while maintaining his own individual identity.

VERSE 2.

A. Ahya Manyeush Spenishtahya Vahishtem

Hizva ukhdhaish Vangheush ēēanu Manangho,

Armatoish zastoibya shyaothana verezyat,

Oya Chisti, Hvo pata Ashahya Mazdao. (169)

- B. This Most-Excellent Spirit that is the Best
Utters words by the Good-and-Loving-Mind inspired,
And with both the hands performs works of Faith,
This is the Wisdom of God-Intoxication, for Mazda is the Father
of Righteousness.

- C. The Spirit of Ahura-Mazda is actively engrossed in executing the Master-Plan of Creation. It inspires us to work in unison with it. Our Conscience prompts us to speak the Truth alone, and to perform deeds of Rectitude that Faith freely sanctions, only because the Good-and-Loving-Mind always guides us from within. He whosoever allows this inner-guidance to lead him constantly has chosen for himself the best and most reliable mentor. The Innocent-Believer is one who has learnt to regard all things through the Light-of-God. His Wisdom is Divinely-Inspired. The Wisdom of God-Intoxication directs all his affairs. This Divine-Attachment is not insanity, but is the highest expression of a life dedicated to the pursuit of Righteousness. **Divine-Intoxication is not license to act as one pleases, but only the right to carry out the Will of God under all circumstances!** Ahura-Mazda does not tolerate any Unrighteous Action, executed under the guise of Divine-Madness, for Righteousness is the guiding-line that always restrains us from doing any wrong, and the earthly lover does not transgress against His Immutable Laws.

VERSE 3.

A. Ahya Manyēush Tvēm ahi tā Spento,

Yē ahmāi Gām rānyō-skeretīm hēm-tashat;

At hoi vāstrai rama-dao Armaitīm,

Hyat hem Vohu, Mazdā ! hēme-frashtā Mananghā. (170)

B. Through Your Spirit You manifest all that is Good,
For them You have fashioned the joy-bringing World;
For their protection You created peace-giving Faith,
For those, O ! Mazda, who are inspired by the Good-and-Loving-Mind.

C. Ahura-Mazda is the Source of all that is Good. He creates through the medium of His Pure Spirit. He has fashioned All Creation for the pleasure of the Righteous. **Zarathushtra regards this world as a good creation !** He does not subscribe to the pessimistic view that this is a gloomy world, fashioned only for pain and suffering. His is a robust out-look that takes delight in the wonders of Nature and finds reason to believe that man has been created for a purpose much higher than merely to be born, live and die in animal fashion. **The Zarathushtrian does not regard his child as a product born of sin, that requires to be absolved of the taint of birth through baptism by human agency !** Rather, he regards it as a product of Pure Love, that is already perfect in its very inception ! Ahura-Mazda has instilled a deep-seated Faith in the hearts of all human-beings, which inspires them to live at peace with one another. It is the unfortunate absence of this Divine Virtue that releases the monster of War ! Faith and Trust would certainly solve many of our sorest and most trying problems on this strife-torn planet of ours. But for all this, human beings primarily require to be guided by the Good-and-Loving-Mind. Peace is a product of the progressively evolving Mind ! The Good-and-Loving-Mind is responsible for the manifestation of all that is spiritual, materially — great, true, righteous, wise, peaceful, good, loving, beautiful, noble, inspiring, brave, strong, chivalrous, faithful, devotional, benevolent, fruitful, charitable, perfect and immortal !

VERSE 4.

A. Ahmāt Manyēush rāreshyēinti Dregvantō,

Mazdā ! Spentat nōit ithā Ashaunō;

Kaseushchit nā Ashaunē kathe anghat,

Isvāchit hās paraosh ako Dregvaite. (171)

B. By virtue of this Spirit, the Unrighteous are ever-thwarted,
O ! Mazda, but the Holy-One never treats the Virtuous so;
The Righteous is ever on the side of the True but lowly,
And will uproot the evil Unrighteous even though all-powerful.

C. The Good-Spirit works for the upliftment of the Righteous in two ways. It gives succour to the virtuous-poor, and also destroys the evil of the wicked. Zarathushtrianism always approaches all problems in the positive way. It is no virtue to merely abstain from doing wrong. That is only a negative approach. Virtue comprises in actively participating in doing that which is right, as well as in thwarting the malevolence of the wicked ! That is the positive approach, and it has the sanction of the Holy Prophet. **The dauntless Hero is the ideal of the Iranian Mind !** Amongst the Aryan people, the Vedic branch elevated their champions to the status of Gods, whilst their Avestic counterparts raised them to the pedestal of Heroes ! An example of this is found in the common pre-historic ancestor of both the people in the semi-mythological personage of Yama of the Hindus, the God of Death, who is identical with Yima Shaeta (King Jamshed) of the Iranians, the Excellent King of the entire Material World. The Ashavan, who is the highest ideal of the Iranians is no recluse living in the seclusion of some remote forest, but is always the Righteous man living in the most accessible place, who is devoted to the welfare of his family, his country, his King, his co-religionists and his God. He befriends the lowly virtuous and works for their upliftment with religious zeal. He is a brave warrior who enters the fray with intrepidity when duty sounds the trumpet, and makes bold thrusts against the might of the tyrant with the name of Ahura-Mazda upon his lips, and the Law of Zarathushtra within his heart !

VERSE 5.

A. Tāchā Spēntā Mainyū, Mazdā Ahurā !

Ashāune choish yā-zī chīchā vahishta;

Hanare Thwahmat zaoshat Dregvao bakhshaiti,

Ahyā shyaothanaish Akat ashyas Manangho. (172)

B. Through Your Holy Spirit, O ! Mazda Ahura,

The Righteous have been promised with all that is the best;

Your retribution will accrue to the Impious as they deserve,

For the works that they do when inspired by the Evil Mind.

C. The Spirit of Ahura-Mazda blesses the pious with the rewards they justly deserve. The Righteous ones are worthy of all that is most desirable. Similarly, the same Spirit promises retribution to the impious for their own misdeeds. Wickedness is a hideous, repulsive and vicious monster that insinuates itself into the affections of the ignorant, the unwary and the negligent by reason of their own stupidity, and once its evil seed is planted in the vacant ground of an idle mind, it sprouts out hydra-fashion and becomes very difficult to exterminate. Beast-like, it only understands the message of the whip, which weapon now becomes the sole instrument of its own ultimate redemption. According to our Holy Prophet, even the most vile have to be brought back to the True Path, but their wickedness has to be destroyed first, ere their course is set aright. **Ahura-Mazda saves his creatures in various ways. On some, He showers the Waters of Mercy ! On others, He hurls the Fire of Wrath !** But the ultimate aim is to save, save and save ! No creature is so lost that its ultimate salvation is not assured. Only some rise up at the call of Love, whilst others require more drastic methods in the earlier stages. The plea of ignorance has as little hope of recognition in the Laws that regulate Spiritual Justice as it has in the Laws that govern our Earthly Courts.

VERSE 6.

A. Tā dao Spenta Mainyū, Mazda Ahurā !

Athra vanghau vidaitim ranoibya,

Armatoish debazangha Ashakhwyacha,

Ha-zi pourush ishentō vauraitē. (173)

B. You give these through Your Holy Spirit, O ! Mazda Ahura,
The Illuminating-Fire will determine the desert of both the
contenders,

Faith will advance with the Spirit of Righteousness,
And attract to the cause full many devotees.

C. **The Holy Spirit of Ahura-Mazda awakens the Inner-Fire-of—
Illumination in the heart of the Ashavan !** This enables the
Righteous-One to gaze deep into every human breast and read
every secret therein. The guilty ones thus expose themselves
with as much clarity as the innocent ones reveal themselves to
the penetrating eyes of the Realised-One. This innocent line
was grossly misinterpreted by the ignorant though powerful sacer-
dotal class during the Sasanian Rule, who made it incumbent
upon contending litigants at law-suits to undergo a trial by burn-
ing-metal in order to prove the guilt or innocence of the disputing
parties. The Religion of Reasoned-Faith which Holy Zarathu-
shtra advocates will prosper more and more, as the spirit of
Righteousness grips the attraction of larger followers. It is an
enlightened message that Holy Zarathushtra brings to his
devotees, and of a necessity, it will appeal to enlightened minds.
Progress is an essential part of its tenets ! His Religion, as en-
shrined within the passages of the Gathas, is an open book that
does not close its pages upon any new discoveries, nor does it
ever forbid the implementation of any desirable improvements up-
on existing conditions ! Truth is an acquisition that all may strive
for. It is the prerogative of no single class of people, and in as
much as Truth is Universal. Zarathushtra can be classified among
the benefactors of all mankind, for he preached a message that
is truly applicable to all.

(To be continued)

Bejon

Framroze

Boywalla

A useful man to the last days of his life Mr. Bejon Boywalla succumbed to his final journey heavenward on 27th November 1970 at the age of 75 years. Born and educated in Bombay in Bharda New High School he was orphaned by the tenth year of his life. But life is for living was his motto and he started living for twenty years after leaving school in the service of M/s Volkart Bros in the cotton department. His diligence and intelligence were recognised. Under his management Volkarts opened a branch at Ahmedabad After office duty done to him *અભિયંત્ર* *કર્મ* *અર્થ*. Altruistic duties were many around him and he took them up one by one to complete his total task of life. Whatever he took up he excuted punctiliously to his own and others' satisfaction. In Ahmedabad he acted as Honorary Secretary of Parsi Anjuman. In Karachi he was the Founder Member of Lion's Club and its Secretary for two years. He raised sums for Dastur Dr. Dhalla Memorial Fund.

Five years back he came to settle in Poona, where too he remained actually interested as a Lion working on its Building Fund Committee and extended his

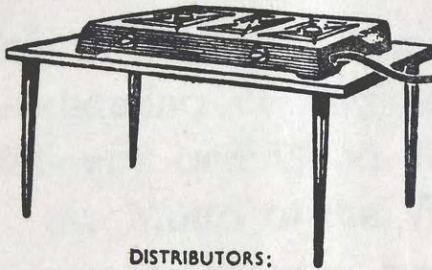
helping hand to Poona Blind Men's Association. He and his equally social service minded wife Freny are for all these years pillars of Poona Mobed Unnati Fund an Institution worth emulating in Bombay as a model institution described in Parsiana of August' 70. I had the great pleasure of meeting the couple in Bombay a few months ago. It was a sort of my personal satisfaction of duty done (by others).

His Uthamna Ceremony must have been a really imposing one in which almost every mobed free from duty joined to pay his respects to the man who did so much for him and his family. The sons of Bejon Phiroz and Parvez, are chips of the old block sharing with their parents the sympathies for a down-trodden class whose uplift is the dominant passion of their head and heart. They with their mother have jointly declare a donation of Rs. 6000 following the old and noble custom on the Uthamna day. Rs. 3000 is ear-marked for Mobed Unnatti Fund and Rs. 3000 for workers of Funeral preparations and ceremonies following.

In his life Bejon worked for first 25 years with Volkarts in Ahmedabad and with M/s Shapurji Palonji Eastern Cotton Company for 11 years in Karachi. We loved him in life. We shall rememoer him in his life beyond for inspiration that a good life well spent offers.



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